Pac Theo Sem
Reading Room

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LIFE'S COMMON THINGS.

The things of every day are all so sweet—
The morning of meadows wet with dew;
The dance of daisies in the noon, the blue
Of far-off hills where twilight shadows lie,
The night with all its tender mystery of sound
And silence, and God's starry sky!
O! life—the whole life—is far too fleet,
The things of every day are all so sweet.

The common things of life are all so dear,
The waking in the warm half-gloom
To find again the old familiar room,
The scents and sights and sounds that never tire,
The homely work, the plans, the lilt of baby's laugh,
The crackle of the open fire;
The waiting, then the footsteps coming near,
The opening door, the handclasp and the kiss,
Is heaven not, after all, the now and here?
The common things of life are all so dear.

THE PACIFIC

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W. W. FERRIER .....Editor

2716 Hillegass Ave., Berkeley

ROMAN CATHOLICS AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

When Colonel Roosevelt was in San Francisco "The Monitor," the official organ of the Archdiocese of San Francisco, interviewed him and secured from him an expression of opinion concerning the barring of Roman Catholics from the boards of management of Young Men's Christian Associations. A few weeks previous Mr. Roosevelt had, in a letter to friends at Reno, expressed gratification over the prominent part a Roman Catholic friend of his in that city had had in raising money for a Y. M. C. A. building. He was not aware, however, that Roman Catholics were allowed only membership in such associations and were debarred from all official position. When his attention was called to this fact by The Monitor he stated that it seemed to him "both unwise and ungenerous to bar Catholics from admission to directorships on Y. M. C. A. boards."

A few days later, when in Reno, he said in a public address:

"I did not know until a controversy arose in connection with it that the Y. M. C. A. does not permit on its boards of management men who are not members of evangelical Protestant churches.

"I want to protest in the strongest manner of which I am capable against any continuance of that policy. I want to say that, as a matter of simple justice, we should alter this, and I want here to make my appeal especially to the Protestant clergymen, the men with whom I have worked especially in times past, the Protestant clergymen, from whom I have just received a letter of greeting to this community, which touched me more than I can say—a letter thanking me for what they are pleased to call my services to morality and good citizenship. Now, I want to appeal to them in the name of our common efforts for ethical uplift and in the spirit of the New Testament, and I want to appeal to them to take steps at once to secure the righting of what I regard as a grievous wrong. A Catholic layman or a Catholic priest who works with us, who helps to put up a building like that, should be allowed to have his full and fair share in the management of it. Do that in the name of the Y. M. C. A., and then when you get Catholic and Protestant in, I am going to appeal to Catholic and Protestant to take in the Jew, if he is a good fellow, in the same way."

Our Roman Catholic contemporary, greatly delighted to secure so redoubtable a champion, has been making Roosevelt's utterances a choice morsel for comment in its columns, but not much has been said elsewhere.

The Pacific Baptist finds the matter worthy, however, of editorial comment to the extent of a page, and stands for the continuance of the present policy. It confines itself to the so-called injustice of Roman Catholic management inasmuch as "Mr. Roosevelt graciously promised not to try to bring about admission of Jews until the question as to Romanists was settled."

Our Baptist contemporary prefaces its remarks with the words: "All argument must be prefaced by emphatic recognition that it is the management and not the benefits that are restricted; our argument, in a sentence, is that the only guarantee for keeping the benefits as weighty and liberal as they have been hitherto lies in restricting the management."

This is followed by the statement: "We cannot do otherwise than accept the utterances as to 'perfect freedom of conscience,' 'the impropriety of religious tests,' 'that decent people shall associate together as much as possible without regard to theological differences.' Just as necessarily must we recognize that Roman Catholicism is opposed on principle to such American ideas of civil and religious liberty as Mr. Roosevelt pleads for."

In support of this view are quoted words uttered by Pius X: "The Catholic religion ought to be exclusively dominant, in such sort that every other worship shall be banished and interdicted." And this is supposed to be just as much a basic principle of Pius IX as it was of his predecessor, who so declared it.

Further, Abbe Perrier is quoted as saying not long ago: "Protestantism is tolerated only on account of circumstances." And a writer in a recent issue of the Contemporary Review is given as authority for the statement that a certain Romanist was rejected as coadjutor archbishop of San Francisco through opposition of another Romanist who teaches that "it may be good action to deprive a 'heretic' man of the power of carrying on a mischievous life."

All in all, our Baptist contemporary concludes that Gladstone's judgment is still a safe one to abide by: "Where weak, Rome is crafty; and where strong, tyrannical and dominative." And the finding is, as the past history and present attitude of Roman Catholicism is contemplated:

"Roman Catholic managers of Y. M. C. A.'s could not be in hearty sympathy with freedom of speech and the press, freedom of conscience and worship, our non-sectarian schools, separation of church and state, or in hearty sympathy with other directors who espoused such principles."

The Pacific Baptist in the course of its article says that it rejoices to believe that Mr. Roosevelt can find Catholics who are in hearty sympathy with the Y. M. C. A., but it grieves to say that all such men are at irreconcilable variance with the teachings of their church, and calls attention to the fact that the most superficial reading of history will furnish a list of men of that liberal type who have been crushed as soon as Rome found they could no longer be used as tools.

This arraignment of Roman Catholicism as a system seems to us a fair one; and yet we incline to the judgment that good would result from a change that would admit Catholics to participation in Y. M. C. A. management. It need not be such as to give them control. In every city in

which there is an Association are to be found Roman Catholic men of integrity whom we have good reason to believe would do nothing to subvert the Y. M. C. A. as it has been and now is and wishes to be. If, perchance, one who desired to alter things should get on a board of directors, a Protestant majority thereon could not be overpowered.

In his addresses on "Our Total Christianity," given in the First Congregational Church of Oakland, the Rev. Charles R. Brown, had some good things to say about Roman Catholicism. In speaking of the Catholic contribution to Christianity, he said: "The world moves even in the Vatican, and when we take the wider view we see that there is no danger that the old pretensions which once struck terror to the hearts of the nations should again become anything but the sentimental mutterings of an impotent bigotry."

In that address Mr. Brown said: "When I say my prayers, I thank God for the Roman Catholic Church. * * With all its limitations which seem to us so serious the Catholic Church does stand, and stand effectively through the habit of obedience on the part of its members, for reverence towards God, for righteousness of life and for the prevalence of spiritual ideals."

Over against a materialism which is no closet theory, but a base manner of life, over against a revolutionary type of social agitation which would burn and slay to accomplish its desires, over against the spirit of unchecked, self-indulgence and wild Bohemianism which fears neither God, man, nor devil, the Roman Catholic Church stands with a brave front, and lifts before the people in picture and statue, in anthem and prayer, in sermon and in the personal word of the confessor, the nobler ideals of the Son of Man."

Nevertheless Mr. Brown's conclusion was: "I could not belong to it. Some of its doctrinal positions, the infallibility of the Pope, the power of priestly absolution from sin, the notion of the sacrifice of Christ in the mass, its belief as to the real presence of the body and blood of Christ in the bread and wine at Communion, the doctrine of purgatory, are not only incredible to me, they seem impossible to any discriminating mind. I shrink with horror from some of the pages of history this church has written under papal sanction and for which no word of disapproval or regret has ever been uttered by its official representatives. I would be ready to oppose with all my might some of its pretensions to temporal authority and some of its encroachments upon the work of public education if it ever undertook to assert those pretensions in this country as they have been asserted in other countries in former centuries."

Our position, it should be observed, is for only a limited representation of Roman Catholicism on Y. M. C. A. boards. When Roman Catholicism changes in its attitude toward the Protestant churches and their work, as it will some time, there will be no reason for any bar. But until there is considerable change there is not much probability of The Monitor's contention accomplishing more than this—a limited representation.

Protestantism is ready for unlimited co-operation with Catholicism any time that Catholicism is ready. We are ready for it now. Let Catholicism make itself ready, and then it will be right here.

It is estimated that 30,000,000 acres of land in the West not yet irrigated can be brought under the irrigation system.

THE WORLD PEACE FOUNDATION.

When first instituted this organization was known as "The International School of Peace." Not long ago the name was changed to "The World Peace Foundation."

In a statement just received from its founder, Mr. Edward Ginn of Boston, we observe that in plan the institution is similar to that of the ordinary college, calling for a board of trustees, a board of directors corresponding to the faculty, and an advisory council. Among the trustees are Presidents Lowell of Harvard, Faunce of Brown and Swain of Swarthmore College; Samuel B. Capen, the president of the American Board of Commissioners for Foreign Missions, Geo. W. Anderson, a prominent Boston lawyer, Professor Dutton of Columbia University and Miss Sarah Louise Arnold, dean of Simmons College.

It is said that the first qualification in the men sought for as directors, who will be responsible very largely for the execution of the work, was a strong desire to devote themselves to the cause. "The next was experience in international affairs and ability to labor successfully in the field." The announcement is: "It is gratifying to be able to say that we have secured just the men we started out to find. They have not only accepted the call, but each has expressed a devotion to the cause as the one thing in the world which he has primarily at heart."

Then comes announcement of the board of directors as follows: "The board of directors consists of President David Starr Jordan of Stanford University, who has been chosen chief director; Edwin D. Mead, the secretary of the Foundation; James Brown Scott, long connected with the State Department, and managing editor of the Journal of International Law; Reverend Charles R. Brown, formerly of Oakland, California; John R. Mott, who has met with such great success in organizing student bodies; James A. Macdonald of the Toronto Globe; and Hamilton Holt of the Independent. All are men of marked individuality. That is the kind of talent necessary for any great work, and each will find himself helped by contact with every other. It is the merging together of these strong qualities that we are aiming at, rather than the domination of any single personality. We want the greatest individual freedom in thought and action consistent with a broad and all-round development of the work."

It will be the aim of these directors to build up throughout the country a sentiment for world-wide peace. Their work will be with the teachers, the preachers, the editors, with that other great body of men of influence, the merchants, bankers, manufacturers and financiers. All these will be met in conventions, as well as individually, to as great an extent as possible, and their responsibilities and privileges as to this important matter placed before them.

Mr. Edwin Ginn, the founder of the institution, and who is president of the board of trustees, says in a recent statement: "We must use every means in our power for the suppression of this great military evil. It will be a tremendous work, which only time and effort can accomplish. We shall continue to publish the best literature on the subject in our International Library and scatter it broadcast; but earnest men and women who realize the evils of this war system must go into the field and exercise their personal influence,—those who have implanted in them the divine spark, which will kindle a like spirit in others."

Mr. Ginn's idea in part is to bring constantly before the people the advantages of co-operation, adopting the policy

of taking a certain per cent of the present armaments and establishing an international army and navy. He says as to this:

"The establishment of this force would not interfere with the present military organization. That would go on as now, relatively as strong; so that each nation could safely enter upon this experiment, which might, and in my judgment probably would, result in the beginning of permanent disarmament. The military men and the peace men alike should co-operate in an arrangement having for its object the lessening of the burdens and dangers of all. If such an international force should be established in good faith and be allowed to continue for a period of ten years, I think the world would find it ample protection to each and every nation in all its rights, both territorial and political. With this vast amount of property and of human life saved from destruction and devoted to constructive work of every kind in developing the resources of all nations, a different world would speedily result. When this small international force shall have proved its efficiency in establishing order and security for all the rights of the nations, the people will no longer be willing to bear these heavy burdens for the support of vast military establishments, and disarmamment will follow as a natural result. We have a precedent for action in behalf of such a force in the Boxer difficulties, where the nations contributed each its quota to the military force necessary to relieve the legations."

LABOR ORGANIZATIONS BLUNDERING AGAIN.

Labor organizations have made a tremendous error in rushing to the defence of the men arrested recently in the East and charged with the dynamiting of the Los Angeles Times.

According to San Francisco papers local union No. 31, of the International Association of Bridge and Structural Iron Workers has gone on record as believing that the arrests are part of "a deep-dyed plot" of the International Manufacturers' Association and the National Erectors' Association to destroy organized labor, especially on the Pacific Coast. Officials of other organizations have rushed into print with similar statements. Labor leaders would place themselves in a much more favorable light before the public if in the face of disclosures so startling they were to withhold judgment. There is a large class of people in thorough sympathy with all the aims of union labor that are right and just that is being disgusted and alienated by such blunders as this. Most people believe in labor organizations as necessary for the welfare of the workingman; but they want more sanity of management than many of them have been having, and the manifestation therein of more of the spirit of brotherhood than has been manifested of late.

CHRONICLE AND COMMENT.

Not a passenger was killed on the Pennsylvania railroad last year, although it carried 136,000,000.

One hundred and fifteen cities in the United States have adopted the commission plan of government. Oakland, California, and Spokane, Washington, are among the largest. Without exception the commission plan has been a great success.

Trinity Episcopal Church, Boston, which in 1872 was given a Back Bay site supposedly far away from business encroachment, is now on the eve of finding itself once more in the midst of business. The New Old South and the Second Unitarian are in a similar condition.

A railroad station, which will cost five million dollars, is being built at Winnipeg, Manitoba. It will equal the finest in Chicago. Winnipeg expects some day to be the Chicago of Canada. In twenty years it has grown from a place of a few thousand population to 150,000. Canada in the 20th century is likely to duplicate in many ways the marvelous development of the United States in the 19th century.

Congressman Bartholdt of Missouri predicts that Taft will sweep the country in 1912 if he succeeds in negotiating an arbitration treaty between Great Britain and the United States. It will make him "invincible as a candidate and immortal as a benefactor of mankind." With such a treaty between Great Britain and the United States, France and Japan and Germany would be brought in soon and great armaments would ere long be a thing of the past.

John S. Trower, the negro philanthropist who died recently in Philadelphia, probably was the wealthiest negro in the United States, being possessed of more than a million dollars worth of property. But what is of more importance, he was a man of great worth of character. Booker T. Washington regarded him as the greatest man of his race that this country has produced. He was interested in all the movements for the uplift of his race and was a liberal giver of his wealth.

The Northwestern Christian Advocate, of Chicago, commenting on the election of Mr. J. Stitt Wilson, a socialist, as mayor of Berkeley, says: "The collegiate town deliberately gave assent to a program of municipal ownership which the other parties had not the courage or intelligence to advance." Chicago is more likely to have municipal ownership under Carter Harrison than Berkeley is under J. Stitt Wilson, whose election was not an indorsement of municipal ownership, nor a socialist victory.

The Christian Science Monitor, in an editorial on "Churches Uptown and Downtown," says: "A point well worthy of consideration in this connection is the fact that the transient and family hotel population of all large cities is everywhere increasing. One of the modern hotels will house as many people as are contained in a small town or in a score of city blocks. The churches, for the most part, are now removed beyond convenient access of these people. The floating and resident hotel population of the large cities calls for much more attention than it is receiving at the hands of the churches."

The Young Men's Christian Association is doing an excellent work in Japan and China. For example, at Shanghai, there is an Association of 1,500 members, most of them from the so-called higher classes, and fully 1,200 of these were never inside a church in their lives. Mr. Arthur Rugh, a student secretary, writes as follows in the Lutheran Observer concerning the work: "Six hundred of them are in Bible classes. Forty-two thousand men attended the deligious meetings last year, and one after another they are steadily coming into the church. Four hundred and forty men are in their educational classes, most of them from the families of business and profes-

sional men, and fully 90 per cent of them from non-Christian homes from which no representative ever attends the church. A majority of these 440 men are in Bible classes. The chief significance of this fact is that the Christian message has come into probably 400 homes of prominent men in Shanghai which no other agency of the church has as yet been able to enter. This work is being duplicated in many of the important cities of the country. The Christian press has recently recorded the liberal gifts of Mr. Ou Yang, of Tientsin, to the church. Mr. Yang is a promoter of the Tientsin street railway system. Up to two years ago he had never been inside of a church, and probably would never have entered one. Through the influence of the Association he became a Christian and united with the church in Tientsin. Soon after he gave $4,000 to help on an evangelistic campaign. He has since begun a search for twenty trained, native pastors whom he plans personally to support in the work of the church in North China. Men of this class, though of lesser means and influence than this man, are being gradually won by the Association into the church in different cities. The important thing is not the money which these few men will be able to give to the church, but it is the fact with these men in the church the regular agencies of the church are able to work freely among all classes, and a great advance has been made toward the development of a self-propagating, self-supporting Chinese church."

DR. AKED ON EQUAL SUFFRAGE.

It is not surprising to learn that Dr. Aked, who had his windows broken by a London mob for his opposition to the Boer War, and whose furniture was sold three times for refusal to pay the Education Eax, is a vigorous and able exponent of all reforms. Tuesday afternoon, April 18, he addressed a large and enthusiastic meeting of the College Women's Equal Suffrage League of San Francisco at the Savoy Theater.

Dr. Aked's advocacy of woman suffrage began thirty years ago, which was before most of his hearers, he gallantly remarked, were born. Equal suffrage was the theme of his first public speech, and he is thoroughly familiar with the history of the movement in both England and America.

Citing his wife's complaint that the drunken wife-beater, her former gardener, is her political master, Dr. Aked declared that the question at issue is the conflict between the lout and the lady. This struggle is the culmination of a long series of ethical movements. Dr. Aked bases his strongest plea for equal suffrage, not on what woman will get by the ballot, but on what she will give. She has not been trained to regard politics as the happy hunting ground of the grafter, the boodler and the thief. It cannot be denied that women are less ignorant, less drunken and less criminal than men. In almost every high school in America, the large majority of the graduates are girls. Drunkenness is increasing among American women, but it still falls far below that of men. In the state of New York, thirteen per cent only of the criminals are women, and in equal-suffrage Wyoming, the percentage sinks to almost nothing.

When asked if woman will be a conservative or a reforming force in politics, Dr. Aked answered, both. Temperamentally she is conservative, but her moral sense and love of decency and refinement will make her a reformer.

Like many other foreigners, Dr. Aked marvels that the American woman, "the heir of all the ages in the foremost files of time," should lag behind her sisters in less favored parts of the world. Should she fail to meet her present high opportunity, she would merit the scathing denunciation of Browning's "Lost Leader":

"We shall march prospering—not through her presence;
Songs may inspirit us—not from her lyre;
Deeds will be done—while she boasts her quiescence,
Still bidding crouch whom the rest bade aspire."

S. H.

AN OLD UNIVERSITY AND WHAT IT IS DOING FOR PRESENT DAY RELIGIOUS THOUGHT.

John Wright Buckham.

A true university is new every year and fresh every semester. The pursuit of knowledge imparts to it immortal youth. The University of Heidelberg is the oldest in Germany and yet one of the most influential and progressive. On the evening of the thirtieth of last November the students assembled with their torches to serenade two of their most distinguished professors, one on the occasion of his seventieth birthday and the other upon his recent reception of a Nobel prize.

In 1886 the university celebrated the five hundredth anniversary of its founding. Like Paris, Oxford and Harvard, the mother universities of northern Europe, England and America, Heidelberg was originally the outgrowth of the search for religious knowledge. Its dominating impulse was theological. It was founded "to strengthen Christian faith; to avert the evil of heresy." Toward this end, broadly interpreted, it has done valiant service. It early became one of the centers of humanism. After the Reformation, in reconstructing Heidelberg as a Protestant institution, Otto Henry made Melancthon his chief adviser. As a result it became one of the most illustrious centers of Protestant learning. The famous library, the "Palatina Bibliothean," which was later seized by the Catholics and sent to Rome, drew hundreds of students.

After the death of Calvin, Heidelberg became "the new Geneva," the center of the Calvinistic propaganda. Later came great reverses and misfortunes, but for the last one hundred years the ancient university has again resumed its standing as one of the foremost seats of learning in the world. Nor has it lost its prestige in theology, although it also long since became even more distinguished in literary and scientific attainments. As an evidence of its continued theological activity one need only mention the names of Daub, Hitzig, Ullman and, above all, that of Richard Rothe. At the present time especially Heidelberg is attracting fresh attention as a center of theological activity, through the work of such men as Ernst Troeltsch, Johannes Weiss and Fredrich Niebergall. Again old Heidelberg is at the front in helping to solve the religious problems of our day.

What are the leading issues in religious thought in Germany today? The most prominent and arresting, if not the most serious, is the question of the historicity of Jesus. For, strange as it seems, the last milestone of radical criticism has been reached and extremists are asserting that there is no sufficient evidence that such a person as Jesus ever actually existed. We have already had intimations of this ultra-absurdity in America, but here in Germany it is no joke. The popular mind, hostile as it is in some quarters to the Church, is ready to seize upon anything that brings established religion into discredit, especially if it comes—as this is supposed to do—from scholarly circles.

The chief and most recent advocate of the new theory of the non-existence of Jesus is Arthur Drews, Professor of Philosophy in the Technical High School in Carlsruhe. Although he is by no means the first to advocate this view, Professor Drews, by his recent book entitled, "The Christ Myth," has given it wide publicity. To stem the tide of influence caused by this and similar books, Professor Johannes Weiss, of Heidelberg, has not only published his "Jesus of Nazareth, Mythical or Historical?" but has delivered an address of a popular character at Mannheim entitled "The Historicity of Jesus," in which he has, in most direct and forcible terms, shown the superficiality of Professor Drews' argument and the undisturbed strength of the evidence for the reality of the life of Jesus. The pamphlet is a model of controversial conclusiveness and might well be distributed as a tract for the times wherever this theory gains a foothold. This address by Professor Weiss was followed by one of similar import by his colleague, Professor Grussmacher. Indeed, throughout the German universities the theological faculties are asserting themselves with one voice against this assault upon scholarship and upon Christianity.

Another pressing problem in Germany, as elsewhere, is: How can Christianity be adapted to the life of today? What are its fundamental truths, and how are they to be translated into terms of present-day thought and activity? In effective constructive work upon this problem perhaps no man in Germany today is doing more and is winning greater attention and influence than Professor Troeltsch. By his address at Berlin last summer on "The Possibility of a Free Christianity in the World," he made a deep impression, and English and American students are already seeking him out as the man of the hour. Yet there is nothing personally captivating or unusual in him; nor has he yet produced any remarkable or extended volume. It is rather his penetrating power of analysis and interpretation, his wide knowledge, above all, his intense and vigorous grasp of essentials and of their relation to present problems which are daily adding to his reputation and influence. One may cite as an example of his valuable and timely work such a paper as that on "Luther and the Modern World," published in the collection of essays entitled, "Das Christentum," in which, with great sagacity and insight, he seeks to determine the fundamental principles of Luther's faith and to relate them to the Protestantism of today. Such work is invaluable, and Professor Troletsch has within himself capacity for a rich output of it.

In the class-room these two eminent scholars are alike in resourcefulness, in vivacity and in command over a class, but their methods of teaching are quite unlike. Professor Weiss is perfectly at home in the class-room, as one to the manner born. Indeed, he is thus born, as a son of the renowned and beloved Professor Bernard Weiss, of Berlin. He is in perfect touch with his class, moves freely about the platform, sits, rises, gesticulates, converses, takes the class into his confidence, pauses in his exposition of a New Testament passage to let some member of the class suggest the right word or thought; in a word, throws himself completely into the work of the hour and the service of his class with all the charm of his attractive personality, his varied and ready scholarship and his alert and discriminating thought.

Professor Troeltsch, on the other hand, is completely absorbed in his subject and apparently oblivious of his class. He begins with concentrated deliberation, kindles as he goes on, gives his subject full rein, yet remains ever master of it, until in the dash and strength of the movement of his thought one feels a keen sense of animation and reality, accompanied always by an impression of clearness of vision and soundness of judgment. Professor Troeltsch's fund of knowledge and thought and vitality seems inexhaustible. He goes from a lecture on dogmatics in the theological department directly to one on the history of philosophy in the philosophical department with unwearied zest. To see him hold a class of nearly a hundred in such a subject as philosophy, many of them quite young, so that the rear seats emit not a whisper or a stir of restlessness to the close, gives one a vivid sense of the strength of the man as well as of the student mind in the University of Heidelberg.

The theological faculty of Hiedelberg—to speak only of that—has other members of distinction and ability. The professor of church history, Dr. Van Schubert, is the present pre-rector of the university. Professor Riebergael, in the department of homiletics, is endeavoring to promote the efficiency of the German pulpit by insisting upon the adaptation of preaching to the mind of today, the cultivation of personality, and the legitimate use of psychological method. Doubtless they are features of the work of the department that call for criticism, such as the lack of care of the devotional life of the students, and, in the curriculum, the want of instruction in the history of religion, but on the whole the impression one receives is that of thorough and instructive work, done in true Christian spirit and adapted to the problems and needs of the time.

THE NEW FAR EAST AND THE NEW AMERICA.

By Arthur H. Smith,

American Board Missionary in China.

Will anybody tell us which is east and which is west? When we were young and people talked about the "Eastern Question," it had to do with Constantinople and the Bosporus. Later the world moved in its orbit and that became the near east, from Europe's point of view. Then there was a far east which became later the middle east, and now we have a near east, a middle east and a far east. The present population of the globe is about 1,600,000,000. Of these the Indian Empire contains, say, 300,000,000, Japan 50,000,000 and the Chinese Empire 350,000,000; that is, seven hundred millions besides the population of Ceylon, Burmah, and the Philippine Islands. So that the Far East has half the population of the earth.

The east and west have always been related, and they have always been against each other. They do not like each other, and never have. The question is: are they going to like each other better in the future? Then, wars are less frequent, piracy has been abolished and the population of the world is increasing at an enormous rate. The east is confronted by the occident, and the people do not like each other. In America, years ago, the people were always filled with their own interests: the Panama Canal, the meat trust, the insurance scandal, and so on. They were questions of importance. But here is another question incomparably larger, and that is: How are the American people going to get on with the rest of the human race? It is the biggest thing on earth. Bryce says the highest American compliment is to say it is a "big thing." This is the largest thing there is.

I will call your attention to the fact that the whole earth is in a state of transition, a state of evolution, which might be called "revolution." Industry has changed every country in Europe and also the United States of America. The forces of nature are now harnessed up. Another new

thing is the growth of knowledge. Everybody is obliged to apply knowledge to everything. It has overturned our ideas of history, politics and many of our conceptions of theology, or what we used to call "religion"; of economics and everything. We think science is as much a revelation as the Bible is. Both are true, and it is a question of interpretation.

The greatest question to be put before any man is his relation to God. Webster once said: "The greatest idea that ever came into my mind is my personal responsibility to God." It is the greatest idea; not for myself individually, but for all mankind. We are inter-related to the whole earth.

Great changes have taken place in the Orient. There have been great crises everywhere. A few years ago there was a great disturbance in Asia. Then there was the South African War, and now in South Africa there is a profound race question. We have a new South Africa and a new Central Africa. A short time ago nobody knew anything about the Soudan; now everybody knows something about the Soudan. There is a new Egypt. It is the same old Egypt, the same old Nile, but it is a new Nile with bridges across it, and the water does things it never did before. It has a power behind it which it never had before. It is a new Egypt. It is a wonderful thing how Great Britain always turns out men when they are wanted (we cannot find them)—Cromer, Kitchener—men of that type. There is now a new Turkey. America always had a continent to herself, and we are proud of the fact that we had no neighbors. But now we have a big neighbor on the north, and it is a question: how are we going to act toward her? They have not been so friendly. We have neighbors on the south, but they have not been very friendly. I read an article telling why Americans are not popular in Mexico. It is because the lordly American calls these people by nicknames. We call the people from Europe "dagoes"; men of the race our Lord belonged to "sheeneys," and Chinamen "Chinks." They must enjoy that very much. The Japanese have got a great navy, and we have begun to understand that it is not wise to call them "Japs." How would you like it if we were all called "Yanks"? The trouble with America is that it has no respect for other races. De Tocqueville said the American was not far from believing that he belonged to a different race of mankind. But what race? All races stewed together to make one new kind! We have that noble statue, given us by a sister republic, with her arm aloft, and in her hand the torch of liberty to light the world. In what respect is our liberty lighting the world? Are we teaching people to respect law? A former secretary of state in a letter recently wrote: "We have no respect for law. Law that the Romans based their conquests on. If we had, it would be a different country." We have this responsibility, not only toward the Far East but to the whole world.

The contact of the West with the East has been one of violence and is not altogether a record of which we have any cause to be proud, but every cause to be ashamed of. All the people in the far East are stirred into activity such as has never been known before. The Chinese and Japanese war was fateful, but many people think it was a mistake when a former President brought about peace between Russia and Japan because Japan has become a great deal too ambitious. It is like a pyramid on too small a base. You know how different the Japanese are from the Americans: if an American does anything we let the whole world know, but the Japanese do a great many things and lie low and say nothing. Look at our war in Cuba. What a fuss we made about it. The Japanese said nothing about their victory. Look, too, at the difference in efficiency. In our case the army in Cuba suffered because somebody had not arranged things at the proper time. In the Japanese army everything was perfect, and now we have got a new power to reckon with. Now, I call attention to another great proposition we have to face. It is a crime to steal a five-cent piece, but not to upset the peace of nations; it is a crime to burn a barn, but not to kindle a flame that will set fire to the country. We must learn self-restraint. We must learn respect for other races.

China is passing through the most marvelous transition in the history of mankind, because the number of people is large and the revolution is more complete and far-reaching. The educational revolution in China is the greatest event. There are 55,000 government schools and the old system of education is swept away. This change is one in which we as Americans ought to rejoice. We have a great school system. It was Plymouth Rock and the influence of the Northern States that formed it.

Now, what can we give to the Far East? Here is China coming out from her seclusion. We should send another type of man to represent us in Peking. China is passing through this great reformation, and what she wants is a wise, disinterested, helpful friend. What are we doing to be the friend of China? Suppose Mr. Taft were to appoint a man, not only of national, but of international reputation, to be minister. Suppose we had a man stationed in Peking, one, two, three terms, until the Chinese became acquainted with him. It is said in other countries that America wants the earth. She cannot get it. The Constitution is such that although they may want all the rest of the earth they cannot get it. If we had a man of this character in Peking, say like Seth Low or Professor Jenks, and that man were to give good advice, the Chinese would recognize it. Would not that be a great benefit? If Japan succeeds (having annexed Korea and got control in Manchuria) in being the dominant factor it will be bad for us. It is our business to show friendliness to China. How can we do it? In these ways: We can enlighten China in various educational ways. During the Boxer rising practically everything in that region was destroyed. Since then a great impulse has arisen. Our American Board of Missions has established a young mens' and women s college, a non-theological college, and a medical school. Some are managed by other denominations, but we are all partners. The men who have graduated from this college are the first who have graduated in China under missionary auspices. This is one of the greatest benefits that mission work has been to China. The pupils in the public schools are reading translations of English and American novels, which is wholly inadequate. We want a literature that can help them. There is a literary society in Shanghai, but we have no men there. The Canadian Presbyterian Mission has one man there and the English Baptist Mission two or three, but our missionary societies simply fold their hands. Here is the greatest work that anybody can do, but we have not a single person to do it. That is what I mean by "The New Far East and the New America."

We need the unifying power of a new ideal, and that is, obedience to the Lord Jesus Christ. It will mean sacrifice such as our fathers made in the Revolution. Are we losing the instinct of sacrifice? We need the unifying power of a new ideal to bring ourselves together to save the world. We are to do these things in other countries and in doing them save ourselves. Look at South America and

Central America. What are we doing there?

The most pressing question is the future of Africa. During 200 years in the Middle Ages the church did nothing but raise armies and start crusades. Four hundred bishops were driven out of Africa by the Mohammedans and never came back. Four times Asia has invaded Europe, and the fifth time will come. Asia is being profoundly stirred. If once Asia acts all together our European civilization is going to have serious trouble. That can be prevented by the predominance of moral force. "Go ye into all the world," said our Lord. Is that a fad—to obey when it is the life of the church? That is the only way. East and West are to be brought together. I say, Christianity is at stake. The absolute existence of the Christian Church is at stake by what we do now. It won't do to sit in our churches and enjoy religion. You won't have any to enjoy. If we don't move forward and take possession of the earth we shall lose what we have got. "To him that hath shall be given." To lift men up into new life is the apology for Christianity (apology means its defense). Nobody reads Paley, or Butler's "Analogy" now; the world has moved. But the time will never come when the human mind will move away from evidences of the power of the doctrine of God to redeem and lift the human race. And East and West we are all children of God; and the last question is, When shall that Kingdom of God come which is "righteousness and peace and joy in the Holy Ghost"?

A NEW-VIEWPOINT SERMON.

W. N. Burr.

Somebody has told the story of Rag and Dan, two slum boys, who were persuaded to join a class in a Mission Sunday-school. One Sunday the lesson was about the sufferings of Jesus for the sins of men.

"Don't believe it," came suddenly from Rag.

The teacher went over the story again, patiently and tenderly, only to meet another and even heavier outburst of unbelief.

"Now, look-a-here," said Rag. "Me'n Dan don't believe no such thing as that. It's a fake, that's wot it is. 'Tain't accordin' to reason for nobody to act that way. You go down on Fourth street, and you hit a feller over the head, and he'll give you one back, he will, sure, if he's big enough. But you say this Man you're talkin' about could do anything He wanted to; and yet He let them fellers get Him into a corner and do Him up! Well, I guess not!" and Dan nodded his head and echoed, "Not much!"

The patient, tender teacher worked on for months, and finally there came a day when Rag said, looking her steadily in the eye:

"Is this all straight, teacher? Are you sure you ain't givin' us no bluff?"

"Yes, Rag, I'm sure. It's no bluff, it's straight."

And then Rag said, "Wot do you think of it, Dan?"

And for once little Dan spoke out for himself:

"I tell you Rag, it's straight goods, just as she says. She's never went back on us yet, an' you bet she ain't goin' back on us now. I believe it."

Then Rag said slowly:

"Yes, I guess it must be straight. But, say! if He done all that for a feller how a feller ought to like Him!"

"Yes, Rag; and, oh, I do so want you to like Him!" said the teacher.

And Rag replied, "I don't see how I'm goin' to help it."

And loyal Dan echoed, "Neither do I."

"And so Rag and Dan found their viewpoint changing. Some things began to open up to them that they had not seen before," said a Plain-Folks Preacher as he told the story one Sunday morning.

Out of doors the sky was all blue and tender that day, and the mountains seemed to be holding the little hamlet protectingly, as strong, rugged men might hold little children in their arms. The jar of passing automobiles came discordantly through the windows as Sunday pleasure-seekers whirled by, but in the intervals no other sound but the preacher's voice was heard, save the dreamy, distant twitter of the birds.

"Rag and Dan found their view-point changing," repeated the Preacher. "They stepped out from a life in the mists to a life in which the clouds were beginning to break away. I have so often thought of such a change in human experience during some of these days that we have been having lately up here among the mountains. Some days the fog has hung heavy above us if not about us, and the sun would not break through all the day long, or only feebly once or twice. And then we would have a day when a good many clouds would be lingering about, but there would be patches of blue sky, too, and more or less sunshine. And we have had some 'perfect days,' as we have called them, when the sky would be clear from morning to night, and the sun would shine just warm and tender and bright enough to make life a joy. Rag and Dan were in the fog at first. They had never known anything but the fog-life; and when their teacher told them of the warmer, tenderer, brighter ways of Jesus Christ, the Sun of Righteousness, they couldn't take it in at first. Jesus was so different from anybody they had ever seen; His ways, His teachings were all so different, that they very naturally at first said in their blunt way, 'We don't believe it. 'Tain't according to reason, for nobody to act that way.'

"But the fact that Rag and Dan had lived in the fog all their lives was no evidence, no proof, that that low, fog-darkened street-life of theirs carried all that is real in life. There were people to whom the sunlight of better things in life was just as real as the habits and customs of the crude street-life were real to Rag and Dan. And a day came when Rag and Dan began to see for themselves something brighter and tenderer than they had ever known before. They did not step out from their fog-life at once into the full blaze of a perfect life—neither have any of the rest of us. The ordinary, dark street-life of Rag and Dan may be well symbolized by the dark, fog-days that we have had this season, when there was no sunshine at all. Ah, there was sunshine all the time back of the heavy cloud-screen, but we couldn't see it; and if we had lived all our lives without it we would have been just as skeptical as were Rag and Dan, if one were to come talking sunshine talk to us.

"Then the life of those who have come out from the dense fog-life to a sense of the sunshine that streams from Jesus Christ, the Light of the World, may well be symbolized by the days that we have had when, through the broken gray cloud-canopy blue sky has been revealed in patches, and the sunshine has come streaming through with more or less of brightness and power. We know there are bright spaces beyond the broken cloud-wrack, for we have seen what we call patches of blue sky, as the cloud-roof above us has broken.

"And so it is with these matters of Christian faith. The mists have broken in places, and some of us have seen the sky-blue and the sunshine-gold of spiritual realities.

"And now we must keep well in mind this teaching of the Wise Proverb-maker that 'The path of the just is as the shining light that shineth **more and more** unto the perfect day.' If we have come out from the old fog-life we are somewhere along the road between dense ignorance of spiritual truth and the 'perfect day'; we never reach the full, unclouded revelation of all truth in this life, and I am not sure that we shall in the life to come. I am inclined to think that the life over yonder is a progressive life, and there will always be something for us to learn.

"But we are not there yet, we are right here. And do you not think we would better be moving along in spiritual knowledge? Because there is so much of it, and we miss so much if we stay back in the fog-life where Rag and Dan were at first! And we miss so much, too, if we just come out from the thick fog, and allow ourselves to be stranded with a meager view of truth, refusing to press forward, to learn more, to know some things this year that we did not know last year.

"Rag and Dan, when we first saw them, were in almost if not quite total darkness concerning the delights that God hath prepared for them that love Him. They were pretty close to the extreme of darkness. Away at the other extreme stands Jesus Christ in regal splendor of spiritual knowledge, knowing all, nothing in all the great ocean of truth that is unrevealed to Him. What a long, long way it is between the grasp of truth that Rag and Dan have—almost no grasp at all—and the comprehension of all truth that Jesus has. But Rag and Dan started towards Jesus, towards His illimitable knowledge of truth, life had in it something new for them. And that should be our passion all the time—something new in one's spiritual development; something new in one's comprehension of truth; a clearer view; a higher, broader, finer outlook; a deeper, firmer, steadier enjoyment of holy things; a firmer faith, a clearer vision, a steadier purpose, a greater love.

"Now let me change the figure. The man in the darkened sin-life is in the ooze and slime no matter whether he be a slum man or a rich society devotee. But Rag and Dan came out from the ooze and slime, and they set their boat in the stream of spiritual knowledge and moved onward **towards** the great Sea of All-Truth which is comprehended in its every detail only by the mind of God. How far did they get? I do not know. They got **started,** they got **started,** thank God for that! There **are** people who never seem to get started out of the ooze-and-slime life, they are like leaves, like scraps of paper, like costly ribbons that have fallen into the black waters and been swept against a snag and there they are.

"And then sometimes one gets loose from that snag, and he floats out into the stream of the purer, finer, larger life; and perhaps he gets but a little way when he is snagged again. O, there are many snags even for those who have launched out on the stream of truth. Anything that hinders growth in grace and in a knowledge of our Lord and Saviour Jesus Christ is a snag.

"Launch out. Be seeking for more Christ-like viewpoints. Move on into greater light. Move on into larger life. **Grow** in grace, go deeper, go wider, progress, improve every opportunity to know more, to see more, to feel more of what there is in the boundless realm of truth."

La Canada, California.

A little girl was asked why she and her sister always seemed so happy together. "I 'spose it's because Addie lets me, and I let Addie." Can you think of any better way?

SOUTHERN BRANCH OF WOMAN'S BOARD OF MISSIONS.

The Twenty-first Annual Meeting of the Southern Branch of the W. B. M. P. was held in the First Congregational Church, Los Angeles, April 20. A helpful devotional service, led by our President, Mrs. Williams, opened the session.

The usual routine of business occupied its rightful share of the morning. Of special interest to all was the treasurer's report given by Mrs. S. E. Hughes. Our aim for the year had been $6,000. Mrs. Hughes reported that $7,528 had been received during the year. The announcement was received with applause.

We were fortunate in having with us several returned missionaries, who brought us messages of inspiration, and made us to feel the need of more prayer and more earnest, consecrated service at home if we hope to win the world for Christ. Those who spoke were: Miss Laura Jones of Pao-ting-fu, North China; Miss Nina Rice of Sivas, Turkey; Mrs. A. H. Grace of India; Miss Kate Bushnell of Erzroom, Turkey.

The report of our Foreign Secretary, Mrs. Renwick, gave us a glimpse of our various stations. Mrs. Renwick also reviewed some of the vital questions touched upon in the Edinburgh Conference, showing a masterful grasp of the problems which are of such moment in the missionary world.

The afternoon session opened with a brief devotional service.

Mrs. William Horace Day, who visited the Levant this year, gave her impressions of Turkey, mentioning four special points of interest:

1st. The way in which the recent educational movements are undermining the power of despotic government.

2nd. The personnel of our missionaries.

3rd. The evident marks of self-denial day spoke especially of the lack of adequate equipment, the lack of means of getting from place to place, and the lack of any means of recreation.

4th. The multiplicity of sects which call themselves Christian.

Mrs. Mary Haines reviewed some letters written by Miss Mary Holmes, who is sojourning in India.

Mrs. Geo. Clark outlined the plan which has been proposed by the special committee on Young People's work, and urged upon the auxiliaries the necessity of beginning at once to take definite steps in the matter.

Mrs. Hinckley, superintendent of Children's Work, after speaking of the desire of the committee to create an interest in missions among the children, gave a model demonstration of a missionary lesson for children.

Santa Barbara's invitation to meet with them next year was accepted.

During the day several visitors were introduced among whom were: Miss Laura Richards, president of the Northern California Branch, and Mrs. George Ide of Milwaukee, one of the vice-presidents of the W. B. M. I.

Special prayers were offered in behalf of Mrs. Averil, 2nd president of the Southern Branch, who is very ill at her home in Los Angeles; also for Miss Rice, who leaves in the early summer for her field in Sivas.

The session closed with a quiet half-hour, led by Miss Mary Cunningham of Los Angeles. Miss Cunningham gave as the closing message the words of the Savior: "All power is given unto me in heaven and in earth; go ye therefore and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching

them to observe whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Among the Churches.

CALIFORNIA.

Avalon.—Four persons united with this church on confession Easter Sunday.

Oakland, Plymouth.—Thirty-two new members were received at the Vesper Communion Service Easter Sunday, seventeen of them on confession of faith. Three children and eight adults received baptism.

Long Beach.—Ten new members were received at the Easter Sunrise Communion Service—two on confession of faith. Sunday, April 23d, was observed as the Tercentenary of the English Bible with special exercises in the Sunday-school, and at a special church service with a sermon by the pastor, Rev. Henry Kendall Boath. A special Easter offering of the Sunday-school for our Home Missionary Church, the Oneonta Park Congregational Church, amounted to over $55.00.

Fitchburg.—Easter services at Grace Church, Fitchburg, were of more than usual interest. The Sunday-school joined with the church in the regular morning services with a program of songs and recitations that showed great care in the training and much talent on the part of the pupils. The room was beautifully decorated, and a large audience present. Rev. Geo. H. DeKay, who is acting as supply at present, baptized three infants and preached from the words of the Savior to Martha, "I am the resurrection and the life."

Tulare.—Twenty-four new members were received April 2, fourteen on confession. Five were immersed, the baptistry of the "Christian" church being used. We are reaping the result of the special services conducted by Rev. Huber Burr, our Sunday-school Society missionary. Our people were greatly blessed and felt much indebted to the Sunday-school Society for the privilege of having him with us. All departments of work at Tulare are now in excellent condition. The Sunday-school has an enrollment of 192. Everywhere there are harmony, helpful spirit and hope.

Redondo Beach.—The church at Redondo Beach has been in a union meeting with the Methodist Church the past two weeks, with gratifying results. The meetings have been conducted by Elliott H. Barrett, the evangelist of the Fisherman's Club of Los Angeles. Young men from the club have assisted. Mr. Barrett is a young evangelist, but gives promise of a great work. He has a rare combination of all the essential qualities of a successful evangelist. He works especially for the young people and with marked success. No church can make a mistake by obtaining his services.

Hayward.—Easter was a delightful day again. Nine were received into our fellowship, five of them on confession. Passion week was observed by union services of the Protestant churches, each pastor speaking one evening, and Rev. F. A. Bissell of San Lorenzo gave a fine address one evening on "The Spirit of the Cross." The Odd Fellows attended service on Sunday evening, April 23, in commemoration of the 92nd anniversary of the Order, and our pastor, Rev. B. Dent Naylor, who is Grand Chaplain of the Grand Lodge of California, preached the anniversary sermon.

Martinez.—Passion week services were held each afternoon at 4 o'clock. The addresses were delivered by Rev. B. St. John and Rev. W. H. Cooke. The meetings were largely attended and the church received a spiritual uplift. Easter Sunday every foot of space was filled. The regular service was held in the morning and a sacred concert rendered in the evening. A collection was taken for the purpose of painting the exterior of the church. The Ladies' Social Circle have laid a cement pavement in front of the parsonage. The Upper Bay Association will meet with this church, Tuesday, May 9th.

Los Angeles, First.—Dr. Wm. Horace Day spent one week at Capitola to give a course of lectures at the Y. W. C. A. Convention. The general subject of his course was "The Social Teachings of Jesus." He also gave some other addresses. His personal work with the students is felt to be exceedingly helpful. April 9-16, Holy Week services for this church were held in the auditorium every evening except Saturday. Dr. Day was assisted by the organist, choir and other members of the church. His general subject, "Successful Christian Living," was given under the following heads: "The Christian and His Sins"; "The Christian and His Efficiency"; "The Christian and His Money"; "The Christian and His Ambition"; "The Christian at the Cross." There was a large attendance and deep interest. The subject of Dr. Day's sermon at the Easter morning service was "The Power of His Resurrection." The choir and choral club gave the cantata of "The New Life." Several hundred were turned away, and a large number remained standing through the entire service, which closed with the "Halleluia Chorus." The Twilight Communion was at 4:30 p. m. Forty-five were received into the church including five from the Japanese Branch Church. The Young Men's Brotherhood, which meets for forty minutes after the morning service, have completed their course on "Social Purity." On April 23d the evening service was for men only. They were admitted by ticket and were addressed by the pastor, Chief Sebastian and other public men. During the time of the men's service the women met for a separate service in the lecture room in the parish building.

Oakland, Fourth.—The advent of the first of May brings with it our unspeakable regret at the expiration of the seven years' pastorate of our beloved Mr. F. H. Maar, and we wish, as with one voice and spirit, to express to him our gratitude for the self-sacrificing devotion with which he has placed the work of this church before all other interests; our appreciation for all the kind and unselfish service he has so lovingly and unsparingly rendered to us; our respect and admiration for his sincerity and devotion to the cause which it has been his joy to serve and to manifest in his daily life; and the assurance of a continuation of the love with which he has bound himself to us with "hooks of steel"—and more than this, we wish to persuade him of our continued sympathy in all his distresses; our joy in his successes; our hope in his ambitions and our confidence in and esteem of his beautiful Christian character portrayed in his life among us as a true follower of Christ Jesus. The first of May also brings with it the coming into our midst of the Rev. B. L. Brittin, of Chicago, having been wisely chosen at this critical period, we be-

lieve, to act as pastor of this church, and whose coming will necessitate the rallying of all the sustaining forces to his assistance in stepping into this vacancy so difficult, if possible, to fill: for the place whereon he treads is holy ground, made sacred by the memories of the sweet association which it has been our privilege to enjoy with Mr. and Mrs. Maar—and it is for those of us, to whom our beloved pastor has brought "the seeing eye and hearing ear," to remember with tender inspiration "the riches in glory" that we have harvested together "by Christ Jesus."—M. J. R.

THE FIRST CONGREGATIONAL CHURCH OF OAKLAND.

Easter services at the First Church, Oakland, were full of joy and inspiration. At the morning service many were unable to get seats. Dr. McLaughlin's sermon on "Three Lines of Argument for Immortality—Two of Which Are Limited," was a great message, courageous, convincing and comforting. The entire collection was given to Sunday-school work—National, State and local.

In the Sunday-school a change was made from the usual Easter musical service. The windows were darkened and the Passion Play pictures thrown upon a screen. It proved a very solemn and instructive occasion.

At the Vesper Communion, held at 4 o'clock, Mr. Wirt gave the right hand of fellowship to thirty-four new members, thirty of them uniting on confession of faith. This brings the membership of the church to 1966.

An Oratorio service was rendered in the evening, the choir giving Gounod's "The Redemption."

Brahm's Requiem, given earlier in the month by a chorus of one hundred voices, under the direction of Mr. Alexander Stewart was so greatly enjoyed that the public demanded a repetition of this notable performance. Last Sunday afternoon the great Lenten Oratoria was sung a second time. Upon both occasions the church was full to overflowing.

The fiftieth anniversary of the outbreak of the Civil War was marked by a patriotic service last Sunday morning. Appomattox Post, G. A. R., was present in a body, escorted by the First Church Cadets. Dr. McLaughlin's address, "How Grant Came to Lincoln," stirred the patriotic hearts of every listener. For a time it was apparent the old soldiers were having a hard time restraining their feelings—but, as in glowing words, and with historic accuracy, the divine appointment was traced in the lives of both statesman and soldier, and as they emerged from the smoke and din of battle and the two great wills were shown to be working out the same great end—the integrity of the Nation, both independently, but each the perfect complement of the other, the old soldiers could not restrain themselves, but gave the eloquent Brooklyn preacher frequent and appreciative applause.

Efforts have been made to keep Dr. McLaughlin for a longer period, but his vacation has expired and he must return to his own people after next Sunday. He leaves much to the regret of all, having rendered this church a distinct service, which it is not slow to acknowledge.

Next Friday evening a reception will be tendered him by the officers and members of the church, to which the Congregational fellowship is invited.

Tuesday, May 2, Dr. Chas. F. Aked is to be the guest of the Men's League of the church.

The studies undertaken by the Busy People's Bible Class under Professors Chas. F. Rugh and Wm. F. Bade, have proven so popular that the class has decided not to adjourn at this time as has been its usual custom, but will go on under the leadership of Dr. Florence Sylvester, a graduate of the Teacher Training Class. Forty-five were reported present last Sunday.

The seventy-eight teachers and officers of the school hold their last social meeting of the year at Arbor Villa next Thursday evening, as guests of Mr. and Mrs. F. M. Smith.

THE CHURCH OF THE MESSIAH, LOS ANGELES.

A Commencement.

Sunday, April the 16th, was a great day at the Church of the Messiah—Congregational. It was the first service in the new building.

I suppose few churches are ever built without hard pulls and discouraging difficulties. The number at the Messiah has been legion. The church occupies a strategic place in the religious life of Los Angeles. This is so very plain that it was impossible to build without planning for the larger future which the community demands. This made the proposition a very hard one. The few had to build for the many.

But Easter Sunday was a glad day, full of hope and inspiration. The congregation filled the church. The Sunday-school, in a processional, led by the little tots, marched from the chapel to the church, singing as they entered. It was a beautiful sight for the commencement of new things. The music was unusually fine, sustained by a choir of some twenty or more picked voices. Rev. Stanley Ross Fisher, our pastor, caught the spirit of the day and the glad occasion and gave us a great uplift from I Pet. 1:3—"A Living Hope." Before the sermon an announcement was made that the communion table, reading desk and pulpit were a memorial gift in honor of Mrs. Delia K. Boomer, given by her two daughters—Mrs. J. H. Forbes and Mrs. John Peckham.

A thank-offering was taken in response to an Easter greeting sent out by the pastor, amounting to $300. Other gifts were made to the building fund. So this was a day of new hope and cheer to a small band wearied by the burden of a great undertaking. A goodly number united with the church at this service.

An Easter cantata was given in the evening, which classed the choir among the very best of our city.

One is not struck by the front view of the church as he aproaches it. This is necessitated by a chapel being a part of an unfinished whole, and by the clippings of a rigid economy, but the side elevation of the building has good lines and no one would mistake it for a library or a school house. The style of architecture is Tudor Gothic, made of brick and cement finishings. The beamed arches supporting the roof rest on octagonal pillars of brick. The reading desk and pulpit are of brick, capped with ornamental drapings of oak. The entire floor and steps are of cement.

Pretty carpet of harmonious colors cover isle and chancel. Between the pillars hang rich curtains, separating the spaces under the sloping roof into class-rooms. Beautiful electric domes, hung with point down, with light mellow and abundant, are suspended from the outer ends of the beamed brackets which support the great arches. Two large and beautiful windows—of cathedral glass, that invite the memorial gifts to be made in the future—fill either end of the building. These, together with three windows above and below between each arch, give the room an abundance of light and air.

It is a beautiful room. It looks like a church. On entering it one feels the atmosphere that suggests cathedrals and worship.

There is a small room, with a cozy fire-place, christened the "ladies' parlor," to the right of the main room, which will be the passageway into the church to be.

Below is a large room, arranged for Sunday-school and social purposes.

Rev. Mr. Fisher has been with the church from its beginning, coming from Ramona, where he left another new church as a monument to his energy and sacrificial work.

Many have been the "calls" during the past few years to large churches with double the salary, but yielding to the needs of the situation, he has steadily held to the work he began and disregarding difficulties and discouragements, has fianlly led us out into the open, a glad, happy, grateful people.

The dedication services of the new church will be held May 14th. A DEACON.

MINISTERS' MEETING.

The Congregational ministers of San Francisco and vicinity will listen next Monday to an address by Mr. P. H. Scullin concerning the National Industrial Peace Association—Its Origin and Its Work.

INLAND EMPIRE NOTES.

The Westminster Congregational Church of Spokane welcomed forty-one persons into fellowship on Easter Sunday.

Deer Park received seventeen new members; North Yakima twenty-one; Sprague four, and Five Mile Church, Spokane received ten.

The Rev. G. H. Rice has accepted a call to the pastorate at Colville.

ASSOCIATION OF EASTERN WASHINGTON AND NORTHERN IDAHO.

(By Iowerth.)

The meeting was held at Kellogg, Idaho, April 18-19. There was a good representation of ministers and delegates considering the distance, and they were royally entertained by the people of this growing town.

The moderator for the past year was Rev. D. E. Wilson, of Spokane, and Rev. F. O. Wyatt, of Cheney, was elected for the coming year. The address of welcome was given by Mr. Stanley A. Easton manager of the Bunker Hill and Sulivan mine, one of the largest silver and lead producers in the world.

Rev. P. F. Shrock, of Deer Park, gave an address on "Congregationalism and Liturgics." This was followed by an open conference to consider the conditions of admission to the Congregational ministry, led by Rev. Jonathan Edwards. A radical position was taken relative to sustaining the usual high standard without coming to any definite decision.

An address on "Our Young People's Societies," was delivered by Rev. E. A. King of North Yakima, president of the State Christian Endeavor Society.

The associational sermon was preached by Rev. Raymond C. Brooks, of Walla Walla, from Hebrews xi:16: "But now they desire a better country." Subject, "The Winning of the Northwest; or, The Moral Equivalent of War."

The Missionary Societies were presented—the Home Missionary Society by Superintendent Rev. W. W. Scudder; the Sunday-school Society by the new superintendent, Rev. John H. Mathews. Mr. Mathews received a hearty welcome and promise of co-operation in the work.

Dr. S. B. L. Penrose, of Whitman College, represented the American Board.

He also gave a splendid address on "Religious Education."

The last evening addresses were given by Rev. J. Edwards on "The Supremacy of the Spiritual" and by Rev. B. C. Preston, of Spokane, on "Loyalty to Christ and the Church." The meetings were well attended and the hospitality of the people superb. The pastor, Rev. T. F. May, is doing splendid work in Kellogg.

OREGON LETTER.

By George H. Himes.

The Portland Association of Congregational Churches and Ministers, by invitation, held a council on April 21st at the newly organized Atkinson Memorial Congregational Church, corner of East Everett and Twenty-ninth streets, for the purpose of recognizing that church and admitting it to the fellowship of the Congregational churches of the State. Rev. D. B. Gray was elected moderator and Rev. E. S. Bollinger, scribe. Eight churches of the Association were represented by pastor and delegate. The articles of faith, covenant and by-laws of the church were submitted by the pastor, Rev. H. G. Crocker, and critically examined. These proving satisfactory, a public recognition service was held, and words of welcome were given to Rev. D. B. Gray, on behalf of the Congregational City Missionary Society; by Rev. H. N. Smith, on behalf of the Congregational Sunday-school and Publishing Society; by Rev. Mr. Wiley, of the Waverleigh Heights Congregational Church, now the youngest of that order in the city; by Rev. W. C. Kantner, who briefly stated the principles which Congregationalism stands for; by Rev. E. S. Bollinger, on behalf of the Association, who extended the right hand of fellowship. Brief addresses followed by Rev. L. S. Dyott and Rev. D. B. Gray. The closing words were by Rev. H. G. Crocker, pastor of the church, who expressed the grateful appreciation of the church and himself for the brotherly interest which had been manifested. He also alluded most impressively to the added responsibility which the new relation involved. During the exercises several musical numbers were very well rendered by the young people of the church. During the intermission between the afternoon and evening meeting the ladies of the church and friends served lunch to all in attendance at the home of Mrs. Robert A. Reid.

The field occupied by this church is certainly an excellent one, as it is two-thirds of a mile to the nearest church of any denomination—the Baptist, and the next nearest is almost a mile distant. There are thirty charter members, mostly adults, and the average attendance at present in the rude place of meeting is forty-five in the evening. The attendance at Sunday-schol is considerably over one hundred. At the Easter services there were one hundred and ninety-two present. The church has a good Ladies' Aid Society organized, and as soon as the house of worship is completed a Y. P. S. C. E. will be organized, and that will not be long as the building is well under way. When finished it will easily accommodate an audience of six hundred.

The conditions at University Park Congregational

Church, Rev. William C. Kantner, D.D., pastor, are very encouraging. When Dr. Kantner began his work with this church not quite a year ago, its membership was forty-two. Already thirty-six new members have been added and others are to unite soon, so that the membership will be doubled during the first year of this pastorate. The fifteenth annual meeting of the Portland Association of Congregational Churches and Ministers will meet with this church next Tuesday and Wednesday.

At present the Hassalo Street Church is being served by Rev. Dr. Lowden.

The State Sunday-school Convention, held at Eugene last week, elected as its President for the ensuing year Rev. George E. Paddack, D.D., superintendent of the Congregational Home Missionary Society of Oregon.

Yesterday was the fiftieth wedding anniversary of Rev. Plutarch Stewart Knight and wife. Both parties are Oregon pioneers, Mr. Knight coming from Massachusetts in 1853 and Mrs. Knight from Indiana in 1847. The Knight family first settled in what is now Clark county, Washington, and the subject of this sketch followed his trade, that of a carpenter, until 1857, when he removed to Salem. Then he took a course of study at Willamette University for four years: then read law and was admitted to the bar, and during this time edited a newspaper. Soon after this he felt called upon to prepare himself for the ministry, and was ordained in 1866. His first pastorate was that of the Oregon City Congregational Church, which he served two years. Then he was called to the Salem Congregational Church, which he served seventeen years. Since then he has organized a number of churches, notably Corvallis and Eugene, and served them and other churches from time to time. Although now in his seventy-fifth year, Mr. Knight is actively engaged in Christian work, and it is not often that a Sunday passes that he does not preach at least once—more often twice. Being the oldest minister in Salem in point of service he is often called on to officiate at weddings and funerals. He has married five hundred and sixty-three couples, and since January 1, 1911, has attended twenty-two funerals.

Portland, April 23, 1911.

ISRAEL'S MISSIONARY SOCIETY.

The Annual Meeting of Israel's Missionary Society was held Monday, April 24th, at 2:30 and 7:45 p. m., in the Plymouth Congregational Church, San Francisco, Post street between Webster and Buchanan streets. The meeting was of great interest. Rev. Louis Meyer, Associate Editor of the Missionary Review of the World, and Secretary of the Chicago Hebrew Mission, delivered addresses on "The Solution of the Jewish Problem," and "What the Jew Teaches Us." Mr. Meyer is a most distinguished Jewish Christian, an authority on Jewish statistics. He has traveled extensively, lectured before large assemblies, in Germany, Great Britain and the United States. He was one of the speakers at the great Missionary Conference at Edinburgh. Besides Mr. Meyer other prominent speakers took part. A lecture was given on the "Seder," or Passover, and a table set with the emblems showing how the same is celebrated in the orthodox Jewish homes.

PUTTING OFF.

"What made you stop right in the middle of your sentence, and then start talking about something entirely different?" The questioner laughed, and her friend joined in as she replied to the puzzled query.

"If I think in time, I make it a rule never to say today the mean thing that can be put off until tomorrow," she explained. "By tomorrow it is out of date, and does not get said at all."

Which goes to prove that putting off—of a certain sort—is not always the bad habit we have been used to believe it. How about the falsehood that tempts? Put off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now." What of the doubtful amusement? Put aside until one has time to investigate or think it over, it loses its lure. Whoever repented of the dishonest deed put off until later reflection or great courage came to conquer it?

Oh, yes, putting off—of a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily put off—and killed later on, with mustered strength and courage, which perhaps were lacking at the earlier moment.—The Comrade.

The Home.

KIND WORDS.

What silences we keep year after year
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies within our reach
Beneath the common ground of common speech.

Then out of sight and out of reach they go,
These dear familiar friends who loved us so,
And, sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with vain regret of some kind word
That once we might have said and they have heard.

—James Russell Lowell.

THE HOARDING HABIT.

Is there a woman who can "cross her heart," as the children say, and affirm that her make-up is wholly free from any streak of miserliness? What is the meaning, then, of those bundles upon bundles of things stored away in the garret, and of the evidences of this unlovely trait revealed by the button bag? We call it prevision, thrift, economy—anything but that which acknowledges kinship with any one so detestable as "a person given to saving and hoarding unduly." But a better name is the hoarding habit—a habit which, on the surface, seems housewifely and judicious, but at the last analysis is often a selfish and unwise economy.

For instance, a young girl owned a fine ulster, which she had outgrown. She looked around to find a worthy poor child to whom she could give it. This ulster had beautiful buttons, which its prudent owner at first decided to replace by less expensive ones, thinking a time might come when she could use them.

She haggled with her conscience before she came to a conclusion. "They will surely come in some day," said the hoarding habit; "take them off." While conscience said, "You are giving this to a young girl, who, though poor, no doubt enjoys pretty buttons as much as you do. You have had them two years already. Why be selfish

and deprive the other girl of what may be a keen pleasure?"

Five years have since passed and there has not been a time when she would have used the buttons had the hoarding habit conquered.

This may seem a very small matter. Few of us, however, have the opportunity for anything bigger than petty self-sacrifice, thought for others and cheerful giving. Aside from this aspect of the question, is there real economy in saving every odd and end for some doubtful contingency? Without question there are some things we ought to save, buttons off garments fit for the rag-bag, old muslin, linen—but what of those old coats and trousers those dresses, that broken chair which might some day be useful? Those trimmings off hats—how often it would be kinder and truer economy to give to some poor person the well-trimmed hat than to denude it and throw it, an unsightly spectacle, on the ash heap! There, too, is that box of old ribbons, which would delight the heart of any child. Magazines accumulate so rapidly, yet we hoard them, thinking that we may bind them some time, and the years pass while they grow yellow and mouse-eaten and the hospitals and prisons are crying out for reading matter.

Among the possessions of the sacred past much is saved from mere habit. We have had them so long that we have not the heart to destroy them even long after all deeper, sweeter feelings have faded into ghostly proportions. Even the tokens of deathless remembrance may sometimes fall under callous eyes, into careless hands, so would it not be more becoming for us to bury the dead past than to leave it to the unloving?

Time spent in overhauling our hoardings spring and autumn is no small item in the argument against laid-up treasures. Not only is time money, but space, too, is precious—microbes many. The poor we have always with us. Can we afford the hoarding habit?—Anna H. Wikel.

"I CAN'T AND I CAN."

Helen Bacon.

When asked to lighten other's woe,
Or on some quest of love, to go
To one whose life is sad and lonely;
Do we respond with these worlds only.
"I Can't"?

Perchance we beg to be excused,
And ask that others may be used.
"For far more worthy they than we;"
Then add to this the common plea,
"I Can't"?

Oh! friends, remember He declared
To those, who with the least have shared
Their all; "Ye did it unto Me."
Then hold this thought most joyfully.
"I Can".

Thy measure then will overflow,
And blessings will the Lord bestow
In countless numbers; then rejoice
That thou canst say with willing voice,
"I Can."

Our Young People

THE BOY THAT LAUGHS.

I know a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan;
But how he laughed! Do you suppose
He strick his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks,
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout, and mope, and sigh.

—George Cooper.

THE WAY TO WIN.

A little brown-eyed maid, no taller than the dinner table, came to her mother with her apron wet down the front.

"Agnes! Agnes!" exclaimed the vexed mother, "you have been to the water cooler again when I told you not to go. I shall be obliged to punish you this time."

"No, mudder," said the trembling little voice, "you'll have to 'scuse me this time, 'cause Lila was so thirsty she cried for a drink, and nobody was there to give it to her but me."

"Well, daughter, as it was for Lila's sake you did it I will excuse you this time, but you must not turn the spigot again, no matter who cries. Will you remember?"

The little one promised, her face all sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief, and in the worry and fatigue of mopping up the water that had run over the pantry floor and collected dangerously near the flour barrel, the mother's temper gave way. "I declare, Agnes!" she said, "you are too much bother for anything! Why can't you learn to let things alone?"

Hearing no sound she looked up, and saw disappointment on the little face. "Why, mudder," said the baby, I thought you said you would 'scuse me. I don't call this 'scusing me!"—The Evangelist.

THE FIRST CANDLESTICK.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddie" of his duty. A candlestick is still called in Aberdeenshire a "puir man," or "poor man."—The Child's Hour.

A HARD-EARNED DOLLAR.

"I wish I could earn some money, too!" Roly Poly said, with a wistful little sigh. It was hard to be only five years old "come June," and not have a single penny to put in the Famine Bank!

"I wish I could, Mamma!"

They were all in the nursery together, having their "go-to-bed sociable," as Eunice called it. Eunice had names for eevrything. She was on one arm of Mamma's chair and Roly Poly was on the other. The boys were lying upside down on the rug, leaning on their elbows, and Queen Mab was in her own rocking-chair, as usual. It was she who spoke next.

"O, you're too litle, Roly Poly—you can't earn money hemming towels and piling wood and raking the lawn," she said. "You'll have to wait till there's another famine in India. Will there be another one, ever, Mamma?"

"I'm afraid so, dear," Mamma answered, her sweet face grave with pity. "India is so full of people, and there are so likely to be droughts, when the wheat won't grow, or the other crops they depend on for food. If there was only better irrigation there"—

"Ir-ri-what, Mamma?"

"Irrigation, Eunice. That means a way to water the land artificially, with pipes or open trenches. But India has to depend altogether on the rain, and so when there isn't rain the people starve."

"And the little babies," murmured Queen Mab, softly. It was the thought of the little babies starving that seemed most dreadful. The little baby in the cradle across the room was so round and fat and dimpled! Instinctively they all looked across the room.

"I'll hem a dozen towels," Queen Mab resolved, valiantly.

"I'll rake Mr. Leadbetter's lawn, too," thought Dick.

"I'll pile up grandpa's wood pile," Robert vowed. And poor little Roly Poly's sweet round face lengthened again.

"I wish I could earn some money, too!" she sighed.

"I'll pay you a dollar if you'll got to bed without any kiss from Mamma," laughed Aunt Gwen, mischievously leaning over to twitch a little pink ear. Everybody laughed, as if Aunt Gwen had make a joke. The idea of Roly Poly's going without her good-night kiss!

The Famine Bank was really a little brokn jug that had to be broken to get out the pennies. It stood on the nursery table in plain sight, and Mamma had used it as the text for her little go-to-bed sermon tonight. She had talked about the hundreds and hundreds and hundreds of hungry people in poor, far-away India—the mothers who watched their little brown babies starve in their arms, the little gaunt brown girls and boys and the grandmothers. That was almost as bad as the little babies starving—the grandmothers! Roly Poly remembered how plump and comfortable looking her grandmother was, and how soft she was to cuddle up to. Those other grandmas in India were terribly thin and weak.

So it was that when the little sermon ended they all began at once to plan ways to earn money to put in the Famine Bank. They decided to begin the very next day because there was so much need of hurry. Somewhere in India perhaps there was a little brown baby that their pennies would save! But they must hurry—hurry.

"A whole dollars, Puss-in-Boots!" whispered Aunt Gwen, temptingly. "Think of putting a hundred pennies into the Famine Bank! And just as easy to earn—fie, just to go without a kiss!"

"'Tisn't a kiss, it's Mamma's kiss," Roly Poly murmured, snuggling against Mamma. She and Mamma were very "intimate."

In slow strokes the nursery clock began to strike, "Bed-time—bed-time—bed-time," and the children got up, obediently. They were accustomed to obey the nursery clock.

"I'm going to get up at five o'clock to begin raking," announced Dick.

"So'm I, to pile wood," Robert echoed. But Queen Mab shook her yellow head.

"I'm not," she said. "I shall need all my sleep to prepare me for hemming towels!"

Upstairs in the girl's room Mamma unbuttoned Roly Poly's "behind buttons" and rolled up her soft hair into a row of little white "pop-acorns." Then she tucked her into bed.

"Good night, little one," Mamma said, after the little prayer was whispered in God's ear. "Pleasant dreams—why, where's your mouth disappeared? I can't find it to kiss!"

Roly Poly mumbled something into her pillow, but the little red lips stayed hidden. And slowly—very slowly, indeed—and gently, Roly Poly's two moist, warm hands pushed Mamma away.

"Don't kiss me, Mamma," the little girl said, tremulously; "I've 'cided I'd go 'thout. Please go away just as fast as you can. Im 'fraid I'll change my mind."

"Why, Roly Poly, why, little one."

Mamma looked down at the back of Roly Poly's head, with its fringe of little white "pop-corns," and felt an irresistible impulse to stoop over and kiss the little warm neck under the fringe. But she waited.

"Do you really mean it, dear?" she said, gravely.

"Yes'm, O, yes'm, if you'll only please to go away, out o' my reach! I've 'cided to earn that dollar for the Famine Bank, an' the little hungry babies, Mamma. I've 'cided to. Good-night."

"Good-night," Mamma said, squeezing a little hand lovingly. Then she stole away, out into the hall. She sat down on the upper stair, to be within hearing if Roly Poly called her back. She hardly believed the child's courage would hold out.

Five, ten minutes went by, then another ten. Then Mamma heard Roly Poly singing, in a soft, broken voice:

O, do not be discullidged,
For Jesus is your F'end,
He'll give you g'ace to conquer,
An' keep you to the wend.

She sang it over and over to herself, and Mamma knew it was to keep from calling her back. She knew that in there in the dark Roly Poly was earning her dollar by the sweat of her brow.

"Dear little heart!" murmured the mother, brokenly; "it's harder than hemming towels and piling wood."

When the singing dropped into silence, word by word, Mamma crept back and stooped over little Roly Poly's tear-wet face. But Roly Poly never knew that she got her kiss, after all.—Anna H. Donnell.

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A MUSICAL INSTRUMENT.

By Laura E. Hutchinson.

"Oh, my beautiful violin!" exclaimed Harold Leslie, as he lovingly fingered the shining instrument that his uncle had presented him a few moments before. "I just know I can learn to play lots faster now that I have one of my very own, and I'll be careful of it, too, for I know they cost a whole lot."

"Yes, my boy, a good violin is an expensive instrument," was the rejoinder, "even though it looks to be a very simple thing. You see it is made up of only a hollow body of wood, a solid wooden neck, some strings, with pegs to screw them up with, and a small piece of wood, called a bridge, to lift the strings up from the body. All these things are easily shaped and easily put together, but while one violin may be a very fine one, another, made just like it, may be of little or no value."

"I'm sure mine's all right, anyhow!" exclaimed Harold; "but, uncle, why is there such a difference in them?"

"That depends on a great many things, Harold, such as the fineness and thinness of the wood, the size and form of the sound holes cut in the top, the strings and other things."

"What kind of wood do they make them of?" asked the interested boy.

"More than one kind is used in a violin," replied the uncle, as he took the instrument from his nephew. "This part, which is called the body, is made of a straight-grained deal, and the back usually made of maple, but sometimes of sycamore or pear wood.

"The sounding board and the back are very thin and are arched, as you see, so as to bear the great strain of the strings when they are screwed up tight. Upon the neck we find a finger board made of ebony, and the bridge over which the strings are stretched, is made of beech wood. Then there is the bow of the violin, which consists of a back of a tough, springy wood, strung with horse-hairs. When used the hairs are rubbed with resin to keep them from slipping on the violin strings."

"And the strings—what are they made of, uncle?" was the query of the bright-eyed boy.

"Three of them are made of cat-gut, and the fourth one is wound round with wire, but for what reason I cannot just explain."

"I was reading a spell ago that violins had been used for hundreds of years," observed Harold, as he held out eager hands for his new treasure.

"Yes, instruments of the violin kind have been in use for an unknown antiquity, it is said. The viola, which preceded the violin in Europe, has been traced back to the eighth century, and a queer thing about the violin is that the finest ones were made by old makers, and cannot now be perfectly imitated, and, stranger still, the precise cause of their superiority has never been satisfactorily explained."

"That is rather queer," remarked the youth, "for most things are improv- upon these days."

"The violin isn't, anyhow, my boy, for the best violins were made in Italy a century or two ago, and fine ones were sometimes sold for two or three thousand dollars."

"Whew! I guess I wouldn't be so lucky to own one if they all cost like that!" exclaimed Harold, as he tenderly laid his violin in its velvet-lined case. —Zion's Herald.

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